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IDEALS TO LIVE BY

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

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'THE UNCONQUERABLE SPIRIT OF FREE MAN'

"The deserts of the Middle East are in need of water, not bombers. The tens of millions of its inhabitants are craving for the means to live and not for the implements of death."

Extracts of Speech by Mrs. Golda Meir, Foreign Minister of Israel,
Before the U.N. General Assembly, October 7, 1957

Mr. President, it is my privilege, at the outset of my remarks to express to you the deep pleasure and satisfaction evoked in my country by your election to the highest office in the gift of the United Nations. Your integrity of purpose, your clarity of thought and expression, your judicial temperament are an example here to us all and we feel fortunate indeed in the choice of our presiding officer.

I wish also to convey to the Secretary-General the sincere congratulations of my Government on his unanimous re-election to the onerous and distinguished office which he occupies. I hope that in the years to come, and with his vigilant help, we shall all witness the United Nations come closer and closer to the ideals expressed in the Charter.

In the course of the debate the distinguished Prime Minister of Canada expressed the wish that this, the 12th Assembly, might be known as the Assembly of Disarmament. Many other speakers have echoed this wish and this hope. But, Mr. President, is it not tragic that the 12th Assembly should still be talking of hopes for disarmament 12 years after a war that was characterized by horrors which no human mind could comprehend or envisage; is it not tragic that forty years after the first World War which was fought under the slogan of "The War to End All Wars," we of this generation, many of whom witnessed the ravages of both, are still engaged in debating the need and desirability of disarmament?

All employ almost identical terminology. All speak of peace. But this is accompanied by such lack of confidence, by such

lack of friendship that one often stops and wonders whether words have retained their original connotation. Whether the same word spoken by different representatives really has the same meaning.

This general debate is being conducted in the home of the United Nations, the organization to which the eyes of all mankind are turned. Never in history has there been an organization of States so near to true universality. Upon admittance to the United Nations, all Member States pledge themselves to abide and uphold a Charter which embodies the universal longing for peace more faithfully than any other document in modern history, a Charter which envisages the realistic implementation of the prophet's vision of disarmament "and they shall beat their swords into plowshares, and their spears into pruning hooks . . . neither shall they learn war anymore."

Realities of World Situation

In recent months we have been privileged to witness the admittance of more and more new States. In our midst are seated representatives of peoples that have newly gained their independence and sovereignty. In theory, membership in the United Nations in itself guarantees their independence and integrity as it does of all Member States—including the smallest and weakest among them.

I say, in theory, because neither the achievements of the United Nations, nor our fervent desire for peace should bind us to the realities of the world situation. Having achieved independence, these new nations know quite well that this new status—this link with other nations is not the fulfillment—not the final achievement in their development. Independence and membership in the United Nations is not the **end**—it is the **beginning**—it is the opportunity given to a people to build, to develop, to create and to prosper unhampered by foreign rule. We—all of the new sovereign States—should be permitted and encouraged to concentrate all our energy, all of our resources in manpower and economic resources in fighting poverty—illiteracy—disease and desolation. But are these the realities of the world in which we live? No. The sad and cruel fact is that these new countries are born into a world bitterly divided and preoccupied by a headlong race to increase destructive power and distressed by a global tension which moves from one region to another without losing its acuteness or peril. The burden under which we, the young and small nations, begin our new life is that of arma-

ments and before we can cope with the problems of development, we are driven by necessity to prepare to defend what was just gained—our freedom and our very being.

Disarmament

Israel fully agrees that problems of disarmament, both global and regional, should have a primary place in the work of this session. It is vital that we should break the cycle of failure which has for so long characterized this central problem. While it is true that effective progress is dependent upon the action and agreement of a very few of our membership it is the duty of all of us not to remain merely passive onlookers. We must express our opinion that it is inconceivable that these talks be discontinued. They must go on until an understanding is reached. If all those who call for peace mean it, then an agreement will be reached, has to be reached. Israel, together with all other members of this Assembly, will follow most closely and anxiously the disarmament negotiations.

The 'Deadly Spiral' of Offensive Arms in the Middle East

Mr. President, the basic problem in our area has been aggravated since 1955, when symptoms of the world struggle were introduced into the Middle East. Since then, the Great Power rivalry has resulted in an increase in the offensive armed strength of those very States which openly and repeatedly express their intention of attacking and destroying Israel.

The distinguished Foreign Minister of the Soviet Union in his speech to the Assembly last week placed much emphasis on "the need for and advantage of peaceful co-existence between States." That is an objective to which Israel stands committed with all its heart and soul. But, is the massive and uninterrupted inflow of weapons of destruction into our region, to States that deny the right of existence to a neighbor State, remotely likely to bring about that desirable end. We believe that that is a question which answers itself and we feel entitled to ask Mr. Gromyko whether the principle which he has adumbrated for all, does not apply also to our part of the world. For Israel there is a special and unique danger in the fact that while Egypt and Syria are being flooded with arms from the Soviet Union other Arab States no less vigorous in their hostility to Israel are receiving arms from other quarters. Mr. Dulles recently said:

"Those who feel an abnormal sense of power, as a result of the recent putting into their hands of large amounts of Soviet

bloc arms, are being incited against their neighbors by violent propaganda. And that, I say, is risky business."

In fact, a deadly spiral is being created with these consequences:

(1) The danger of destructive war is increased;

(2) The tensions within the region make it the focus for even greater tensions from outside—to the detriment of the hard-won independence of Middle Eastern States.

(3) A pathetically large proportion of the region's own resources, and of the resources available to the region from outside, must be devoted to weapons of destruction, while the population and economics of the region languish in sterile hardship and backwardness.

Armaments Absorb Development Resources

The distinguished Foreign Minister of Ireland told the Assembly, when speaking on the subject of the Middle East:

"If the powers concerned can substitute joint schemes of human betterment for their present competitive economic diplomacy the consequent reduction in international tension will enable them to slacken the present terrifying rhythm of the arms race. And if the resources—of human skill and ingenuity no less than of material—at present committed to the arms race are used instead for an equally strenuous effort for prosperity and peace, the prospects for humanity, not alone in the Middle East but throughout the world, can be utterly transformed."

This pertains most of all to the under-developed countries which are in urgent need of economic development. Even to avoid a decline in the standard of living, production in those countries must be stepped up considerably in order to keep pace with the rapid increase of population which is taking place in most of them. But if a rise in the standard of living is sought, how much more necessary is the effective use of all available resources for this end.

The Middle East is one of the under-developed areas of the world. National income per capita in the Arab countries of the region is on the average estimated at a little above \$100 per year, barely ten percent of that of some of the countries of Europe.

All this expresses itself in such very real things as insufficient food consumption, unhealthy and congested housing, primitive sanitary conditions, a high incidence of disease and especially of

those chronic diseases which weaken the body, sap the energies and shorten life, a high infant mortality rate and a high rate of illiteracy. Most of the amenities of life are virtually absent in the vast rural areas of the region.

At the same time while in Jordan, Syria, Iraq and Egypt—expenditures on health and education have amounted to between eight percent and twenty-one percent of the total budget, defense expenditures have ranged from 19% to 60% of their budgets.

The combined defense expenditures in these four countries during the last three years amounted, according to their published budgets, to some 930 million dollars. But this figure includes in part arms shipments by foreign powers at nominal value only, while the real value of these shipments is in some instances estimated to be several times as high. Some of the latest arms shipments are not included at all. The real value therefore of the resources used for armaments and the maintenance of armies in these countries during three years up to now may be estimated at the figure, huge for our area, of one and a half to two billion dollars.

Imagine what such amounts, used for investment in irrigation works, farm implements, factory plants and transport facilities could have meant in economic development and in the expansion of health and education.

Israel's Record in Immigrant Absorption

In Israel too the burden of armaments presses hard. For its part it would wish nothing better than to use all the resources available to it for development and the fruitful economic absorption of its growing population. But in the context of its neighbor's threats and menaces it has no alternative. Nevertheless, despite this tragic diversion of manpower and resources to the needs of defense, Israel's record in the economic and social fields is one of no mean order.

Since 1948 it has received nearly one million immigrants, the great majority refugees, hailing from over seventy countries and from all corners of the world, including nearly four hundred thousand of them from the Arab speaking lands. Its population within nine and a half years, has increased from 800,000 in the middle of 1948 to almost two million now, inclusive of some 200,000 Arabs living in Israel today.

The economic and cultural integration of these immigrants and of those still to come has been regarded by the young democracy as its main goal. To achieve this, the economic framework

has had to be widely expanded and production doubled and tripled. Large irrigation works were constructed to bring water to barren areas, hundreds of agricultural settlements were established, modern factories were built, great new urban areas have been developed.

But above all, we are proud of what has been done with people. The great majority of those who came to Israel during these ten years came either from the post-war camps in Germany and Italy or from Arab-speaking countries.

The 'Unconquerable Spirit of Free Man'

Practically each one from the camps reflected in his loneliness the destruction of all who were dear and close. These were the remnants of the six million—the Hitler slaughter of the Jews of Europe—broken in body and spirit they came to a country of hardship, and yet at the meeting of desolate desert with victims of horror and destruction both the land and the people have come to life—the desert has given way to cotton and wheat; forest and vineyards are covering barren hills, and with a new dignity and hope the settlers themselves bear witness to the unconquerable spirit of free man.

Why Is Arab Refugee Problem Still Unsolved?

I should like at this point to make reference to the problem which must be in the minds of many, if not of all the delegates. I refer to the Arab refugee problem. True, it is one of the many refugee problems in the world, but it concerns us specifically when we deal with the Middle East.

Mr. President, those who followed events at the time will know that this problem was the direct result of the war of annihilation launched by the Arab States on Israel in 1948. It is not my intention here to go into the history of this situation. I only wish to ask—why is this problem still unsolved? Why are many of these people still in camps idling away their lives and feeding on misery?

It is beyond any doubt that the solution could have been found years ago if there had been on the part of these same Arab countries a will for a constructive approach. The issue was most forcefully summarized by the adviser on refugees to the World Council of Churches in his report of May, 1957. Pointing out that there were three classic solutions to the refugee problem in the Middle East, the solutions of repatriation, emigration and integration, he recalled that repatriation has never yet proven

to be a solution to any modern refugee problem. Both on grounds of historical experience and of practicability, the repatriation of the Arab refugees to Israel was, he concluded, "physically and politically impossible." As to the second solution it had become manifest that the possibilities of emigration out of the Arab lands for Arab refugees were in fact sharply limited. The rapporteur then went on to say:

"I therefore come to the solution of integration and I hold that—political issues aside—the Arab refugee problem is by far the easiest post-war refugee problem to solve by integration. By faith, by language, by race and by social organization they are indistinguishable from their fellows of their host countries. There is room for them, there is land for them in Syria and Iraq. There is a rising demand for the kind of manpower that they represent. More unusually still, there is the money to make this integration possible."

Another detached and responsible source, which made a detailed study of the situation of the Arab refugees, the Research Group for European Migration Problems, published its findings in the Research Group Bulletin, Volume 5, No. 1, Jan./March, 1957. After stating that the official attitude of the host countries "is one of seeking to prevent any sort of adaptation and integration, because the refugees are seen as a political means of pressure to get Israel wiped off the map or to get the greatest possible number of concessions," the Research Group recorded its conclusions as follows:

"A return to the original place of residence in Israel is no longer possible, except in individual cases. Unwillingness to face this fact greatly impedes the solution of the problem.

"Iraq and Syria, with the aid of United Nations Agencies and with outside financial assistance, could within the next ten years settle a large contingent of refugees, provided the projected plans are executed as envisaged.

"Adaptation in the host countries is obstructed by wilful stimulation of the demand for repatriation and by the present inability of the majority of the refugees to earn their own keep."

I venture to say that in this respect Israel offers a contrast and an example. Since the establishment of the State nearly a million of our people have, as I have earlier mentioned, sought refuge in our small land. Not less than 90% of them are in the literal and technical sense of the word refugees. The countries from which they came have become countries in which they cannot live and to which they cannot and will not return.

Playing With Human Misery

In this connection what the delegate of Saudi Arabia had to say to this Assembly on October 2nd was perhaps too ludicrous to be worthy of notice. Having with much feeling pleaded for understanding for Arab nationalism, for the desire of the Arab people to live in freedom and independence, he went on to speak of another country and another people in the region. It was his thought that the Assembly accept the doctrine that there is one and only one people in the world chosen to be denied that simple inherent right to be free, sovereign and independent. And since unfortunately it had happened that that people had in the meantime achieved independence it was for the United Nations itself to liquidate it! At the same time, with a magnanimity worthy of high praise the delegate of Saudi Arabia notified this Assembly that "it becomes crystal clear that we do not propose to throw the Jews into the sea." For this we thank the distinguished delegate. But does even he really believe that the 120,000 Jews who within little more than a year streamed destitute and terrorized from Iraq into Israel should or could be repatriated to Iraq? Or similarly with thousands upon thousands from Egypt or from the other Arab-speaking countries? Or that the survivors of the Nazi slaughter could return to lands which are filled with tragic memories? Israel has said to these refugees: these are our brothers. It has taken them to its heart. And today they are a part of the living and growing fabric of our life.

Let the Arab nations also for their part, with their vast territories and possibilities of development and with the funds already available from United Nations and other sources, let them, who at the very least are not without blame for what has happened, say to their refugees: these are our brethren and we shall take them in. Let them do that, let them cease to play politics with human misery and this grievous problem is solved.

'Israel Is Here, Growing, Developing, Progressing'

Mr. President, I should like from this rostrum to address to the Arab States of the Middle East a solemn appeal: Israel is approaching her tenth anniversary. You did not want it to be born. You fought against the decision in the United Nations. You then attacked us by military force. We have all been witnesses to sorrow, destruction and the spilling of blood and tears. Yet Israel is here, growing, developing, progressing. It has gained many friends and their number is steadily increasing.

We are an old tenacious people and, as our history has proved, not easily destroyed. Like you, we have regained our national independence, and as with you, so with us, nothing will cause us to give it up. We are here to stay.

In the light of these facts, what is the use or realism or the justice of policies and attitudes based on the fiction that Israel is not there, or will somehow disappear? Would it not be better for all to build a future for the Middle East based on cooperation? Israel will exist and flourish even without peace, but surely a future of peace would be better both for Israel and for her neighbors. The Arab world with its 12 sovereignties and four million square miles can well afford to accommodate itself to peaceful cooperation with Israel. Does hate for Israel and the aspiration for its destruction make one child in your countries happier? Does it convert one hovel into a house? Does culture strive on the soil of hatred? We have not the slightest doubt that eventually there will be peace and cooperation between us. We are prepared; we are anxious to bring it about now.

Mr. President, I should also like to address myself to all delegates in this Assembly and especially to the Powers directly involved in the problems of the Middle East. The deserts of the Middle East are in need of water, not bombers. The tens of millions of its inhabitants are craving for the means to live and not for the implements of death. I ask all of you—old members of the United Nations and the new—use your influence not to deepen the abyss of misunderstanding, but to bridge it.

* * *

OUR SOCIAL ATHEISTS

William Edward Zeuch

The second of the great commandments—"Love thy neighbor as thyself"—really includes the first great commandment, for if there is aught of Divinity, so far as man is concerned, in this world of ours, it can be found and must be found in righteous human relations. If any believing man love God with all his mind and all his heart and all his strength he can express that love only through love of his fellow man.

The second great commandment should have been, "Consider thy neighbor as thyself." The word "love" in this commandment is not clear and rarely has been properly understood. Love at its most primitive level is little more than lust. On the familiar plane it is mostly mere emotion. The majority,

perhaps, never achieve spiritual love, which is the kind of love the second commandment implies. The goal in human relations should include a realization of justice, which requires the exercise of intelligence and judgment, as well as spiritual love. The word "consider" may be made to include both the idea of justice and the feeling of love, even though it is not so strong a word as either. Since it can be made inclusive let "Consider thy neighbor as thyself" stand as the one great commandment.

It is one thing to command, however, and quite another thing to get obedience. The great indifference, and even hate, that many show toward other human beings in their own families, in their community, throughout the nation, and particularly toward other nations and other races, reveals the social atheism of our times. The believing ones do not show their love of God by considering their neighbors as themselves. It appears to have been ever thus. If any man love not, or consider not, his neighbor, which means all of mankind, as himself, it is folly, yes, the vilest kind of blasphemy for him to claim that he loves God: such a man is really an atheist in his heart.

The great spirits, the great minds, the great personalities across the ages have sought to embody both love and justice in some form of human brotherhood. They have tried to find or to create a way of life or a system of society in which love and justice would rule the relations of men. Buddha, appalled by human suffering, sought a new way of life for his followers through the self-discipline of the eight-fold path that each should follow. Confucius, in the midst of social chaos, tried to implement a reasonable and satisfactory social order. He thought he had found the highest social well-being in five fixed patterns of behavior which he formulated to govern relations between rulers and subjects, husband and wife, parents and children, older and younger children, and friend and friend. Socrates sought to find the basis for a right social order in the precepts of justice. There were many seeking the road to brotherhood long before the Christian era.

Perhaps the presuppositions of noble minds and noble hearts have not always been right. Perhaps they have not seen man as he really is. One school of thought affirms that man is born sinful and that no human society can remedy that defect. Another school maintains that man is born neither good nor evil but will become one or the other as society makes him so. The first school are religious pessimists and their pessimism has led to most of

the social atheism of our time. The second school are social optimists and their optimism has led to most of the social progress of our day. The religious pessimists consider this world a foreordained vale of tears and work for individual salvation, leaving the good society for a second coming which they call the Millennium. The social optimists work for better laws, better health, better housing, greater security, one world of peace—convinced that as the material and social environment of man improves so will the individual improve; that individual salvation is largely a matter of social salvation.

The religious have not always been social atheists. The prayer has ever been, "Thy kingdom come on earth as it is in heaven." The earliest Christian took over the communal form of brotherhood from the Essenes while awaiting the second coming, which they thought was close at hand. They took it for granted that heaven on earth would take some such form. But Christians of today, both Catholic and Protestant, have departed from that earlier expectation and for the most part are social atheists of the deepest dye. The Pope chastises the worker priests who dare to think and work for social justice, while the Methodists disavow social action groups made up of their own members who question the morality of a dog-eat-dog economic order. These social atheists do not expect a second coming bringing heaven to earth and it seems they are doing all they can to make sure there shall be no heaven on earth. Rather, these Christian social atheists leave the making of a heaven on earth to those whom they call religious atheists—and are thereby losing the world.

It is ironical that Christians hold world conferences to iron out theological differences and to determine Christian hope without realizing that all their theology and all their hope is bound up in the one great commandment, "Consider thy neighbor as thyself." If they would only try to implement that one great commandment they might find God and achieve brotherhood. But they will not, of course. After two thousand years they will not. Perhaps we should thank God for the religious atheists. They may be bringing the Kingdom.

* * *

Overlooked

One point seems to have been overlooked in this discussion of the Little Rock affair. Was it proper for the president to go over the head of the Federal Court and treat with a governor who was violating a court order?

WHAT IS THE NATURE AND FUNCTION OF LIBERAL RELIGION?

Dr. Harold Scott

Condensation of a sermon preached in the meeting house of the First Unitarian Society of Salt Lake City, Utah, by Dr. Harold Scott.

I. Freedom Under Discipline

The liberal is not free to believe anything that he would like to believe. He is constrained by history, reason, science, common observation and common sense. He is not free to believe that a man named Balaam had a donkey that could talk, that the earth was created by divine fiat in 4004 B.C., or that a god dictated the Bible.

Freedom from what? Freedom from the tyranny of majorities, creeds, church authorities, ancient religious writings, so-called revelations.

Freedom for what? The right of individual judgment, unhampered experimentation and consideration of evidence, the free use of the techniques of philosophic inquiry, scientific method, the historical approach, comparative religions and critical examination of interpretations of religious experience.

Let's look in on a conference of scientists. A member presents a paper setting forth a conclusion in tentative form, based on research. He presents evidence for critical evaluation and perhaps lists some difficulties in the acceptance and calls for further experimentation. He has used the scientific method: observation, experimentation, calculation and history of previous relevant experiments according to the needs of the investigation. He has felt free to use any method that promised to yield results. He is modest and by truth he means only a very high degree of probability supported by unvarying evidence. That is freedom in the liberal sense,—freedom under discipline.

Let's cross the street to the tabernacle where there is a meeting of orthodox or neo-orthodox churchmen. There we find no modesty, nothing tentative. There we hear thundering affirmations and dire predictions of doom for all who disagree. The difficulties are not mentioned such as that which is not in accord with common observation, the contrary evidence of history and science, and the absence of testing by logic. In all the speeches reason is downgraded and emotion is upgraded. It is made plain that good people will accept and those who do not are sinners. Appeal is made to writers on religion of centuries ago, and

their writings are labeled The Word of God (a meaningless pious cliché). Appeal is made to ancient materialistic creeds that are meant to summarize what people used to believe. The self-interpretation of some religious fanatic long since dead may be cited as authority.

In other words, while the scientists are engaging in an earnest and continuing quest for truth, the church, a backward and undemocratic organization, is saying: "Stop here. This is the end. We know what is good for you to believe and we'll tell you, and if you do not accept you are not a religious person."

Liberal religion means freedom to exchange the views of yesterday for new views as new evidence is available. It is free, democratic, and unafraid; thus well calculated to make contributions to the happiness of the race.

II. Reason in Religion

Some attack reason in religions by calling attention to all the problems that reason has not solved. Authoritarianism, revelation, self-appointed revelators, and Holy Virgins have not solved them either. Archbishops, bishops, and elaborate rituals have not solved them. Appeals to a god-in-the-sky to intervene have not solved them. So far as problems have been solved it has come about by slow, careful, patient, scientific investigation. Choose this day which you will serve: the outgrown creeds and supernaturalisms of yesterday or today's relentless search for truth. You cannot do both and be an integrated personality.

Of course there is more to religion than reason. I have known none who taught otherwise. Religion has to do with the whole of life. But I say unto you that if your interpretation of religion will not stand up under the impact of reason you need to revise your religion.

Religion is not static. It is not something delivered full-grown once and for all to the humans of this planet complete and finished. It is intrinsic, a potential, native and natural, and must change as man changes and grows in knowledge and spiritual insight. The person who will not reason in religion is a bigot. He who cannot reason is a fool. He who dares not reason is a slave.

III. Universality

Religious truth is not the peculiar possession of any one people. Religion is a built-in characteristic of the human. Its expression has many forms eventuating in many religious systems. The liberal student of religion is free to embrace insights from every

system. There have been more than one Sinai. There have been many saviors. In our search for truth we need not confine ourselves to the Christian heritage. God didn't send a light into Palestine and leave the rest of the world in darkness. There have been no unique miraculous dispensations, no chosen people, no exclusive word from God.

IV. Intellectual and Moral Integrity

There is no substitute for character. A noble character is the fruit of religion but not necessarily of theology. What you are is influenced by what you believe. Theology is instrumental in nature. Man does not exist for theology but man evolves theology. No one should force himself to accept another man's theology and impute that to himself as righteousness. He should use his own religious potential to build his own religious philosophy. Intellectual integrity is the mark of a truly religious person.

Religious man must live sacrificially that others now and in time to come may have their chance for happiness. Paradoxically, as a person sacrifices for others for a worthy cause, he promotes his own chance for happiness. Morality does not mean to embrace a scheme of privileged salvation in another world but a dedicated life here.

V. Tolerance

The liberal is tolerant. He is hospitable to truth from every source. Tolerance doesn't imply a don't-care attitude. It doesn't mean a mush of complaisance. It doesn't mean agreeing with everyone. It doesn't mean everyone is right. It certainly does not mean appearing to agree when you don't. It doesn't mean being a hypocrite.

Tolerance means scope for the things about which we have been talking: freedom, reason, universality, and intellectual and moral integrity. Tolerance is implicated in the whole realm of experimentation, the free competition of ideas and behavior critically explored and evaluated.

Where there is error we must expose it.

Where there is superstition we must explode it.

Where there is fraud we must uncover it.

Where there is exploitation of man by man we must stop it.

Where there is wickedness we must oppose it.

Where there is ignorance we must correct it.

It is possible to pursue a gladiatorial attitude toward evil without impairing other values.

LITTLE ROCK AND THE CONSTITUTION

By Ernest Angell

Chairman, Board of Directors, American Civil Liberties Union

This article is based on remarks made by ACLU Board Chairman Ernest Angell on Dave Garroway's NBC-TV program "Today," October 2, 1957. A native of Cleveland, Mr. Angell has practiced law in New York for the past thirty-seven years. He has served on the Union's Board since 1943 and as its Chairman since 1950.

The constitutional crisis at Little Rock has arisen from two acts of public authorities. The first was the order of Governor Faugus to the Arkansas National Guard to prevent Negro children from entering Central High School, pursuant to the integration plan of the local school board as specifically approved by the local Federal court.

The second was the act of President Eisenhower, after the Governor had withdrawn the Guard in obedience to a later Federal court order, of sending Federal troops there to escort these same Negro children into that high school and to prevent anyone from interfering with them.

The legality of each of these two acts, of the Governor and of the President, has been sharply challenged. An issue of constitutional law in America, of the first importance, has been thrust upon us. This issue stems from the unanimous decision of the Supreme Court of the United States in May, 1954, that enforced separation of the Negro and white races in public, tax-supported schools was a denial of the "equal protection of the laws" guaranteed to all by the Fourteenth Amendment. That decision has been attacked on various grounds among which we must note three contentions.

Three Attacks

The first is that the Constitution is completely silent on the subject of education, segregated or integrated, that no power to legislate on education is granted to any branch of the Federal Government, that Congress has not legislated on the subject and that consequently the right of such regulation is "reserved" exclusively to the states and to the people.

The second attack recalls that the Supreme Court had in earlier decisions upheld as entirely legal the maintenance of separate but equal facilities for the two races, and that there was no present sound ground for reversing its prior position.

The third attack asserts the Supreme Court has, therefore,

exceeded its constitutional power, without legal basis, and substituted "naked power for established law."

By unanimous agreement, including those who are the bitterest critics of the Supreme Court, the Constitution is the "supreme law of the land." That being so, we must remember that for 150 years the Supreme Court has been recognized in all states as the final arbiter of the meaning, scope and effect of the Constitution in controversies between the Federal government and the states. To leave to each of the 48 states the power to determine, separately, what the Constitution means, is an invitation to break up the Federal union by creating hopeless confusion in what the law is and means.

Federal vs. State Authority

In the most recent clash over federal versus state authority, the supporters of the Governor maintain that it is the duty of the states, not the Federal government, to preserve law and order; that only if and when a state has specifically asked for Federal help, may the Federal government lawfully intervene by force; and that because Arkansas did not ask for Federal troops at Little Rock, the act of President Eisenhower in sending in the troops violates the Constitution and, moreover, is an act performed to carry out the "unconstitutional" decision of the Supreme Court.

Let us look at the express provisions of this Constitution of 1789 as to the powers and duties of the President and of Congress. Article II states that the President "shall take care that the laws be faithfully executed." "The Supreme Court has told us explicitly the meaning of the Constitution in this dispute over segregated schools, and the meaning is now the law of the land, which the President is bound by his oath to execute.

Article I of the Constitution grants to Congress the power "to provide for calling forth the militia to execute the laws of the Union." In 1792 Congress adopted a statute which authorizes the Federal executive to call out the militia and to use troops to enforce Federal law, without the request of any state. This statute is still on the books, as it was passed again by Congress in August 1956, in revised but essentially similar language.

In 1890 the Supreme Court held that "the government of the United States may, by means of physical force, exercised through its official agents, execute in every foot of American soil the powers and functions that belong to it. This necessarily involves

the power to command obedience to its laws, and hence the power to keep the peace to that extent."

Challenged by the defiant act of the Governor, the President could not do other than what he did. In saying this I record at the same time profound sympathy for the anguish in which temperate parents in Southern states face the choice of either clinging to deeply rooted custom or of obeying the law of our country.

* * *

IN GOD WE TRUST?

To: Senator Hugh Burns, Chairman, and Members of the Rules Committee of the California State Senate—

Personally and on behalf of all citizens who are for COMPLETE separation of Church and State, I respectfully protest against the enactment of Assembly Bill No. 109 to establish the words "In God We Trust" as the official motto of the State of California, for the following reasons:

1. There is no constitutional authority for a legislative act adopting any religion or religious dogma or doctrine as a state religion. And it is not true that governments or their people are morally responsible to a supreme being as this bill declares. There is no mention of the word "God" or "Supreme Being" in either the federal or state constitution.

2. This proposed "motto" which is synonymous with the words maxim or axiom, meaning a rule of conduct, is a church dogma or doctrine of organized religion. To adopt it as a state religion would violate the First Amendment to the Constitution of the United States prohibiting any law (federal or state) "respecting the establishment of religion".

3. Such an act prompted by church influence to promote subserviency of our secular government and its people to church control, would tend to arouse hatred against, instead of tolerance for, freedom of religious worship.

4. Such a bill is not based on fact. It is based entirely upon belief or pretended belief in the idea of a supernatural being, of the existence of which there is no evidence whatsoever, and plenty to the contrary. In fact, it is a myth.

5. It is not true that our state or its people trust in God as this bill declares. They know that they cannot trust God because, notwithstanding all the prayers that have been offered up to God, people have suffered from the horrors of war, and

all kinds of natural catastrophies, pestilence and disease, destroying lives and inflicting terrible suffering, which no God, though claiming to be all-powerful, has ever prevented. People have been burned to death in their churches where they were engaged in praying for God's help for their well-being.

We know that our state and nation do not trust God for the security of the state and nation or for the welfare of the people; and the people know they must look to the state and national governments for their protection and security, and for such legislation as will contribute to their economic and social welfare—not to God.

To adopt the proposed "motto" would be adopting an untruth to be "prominently displayed at or near the entrance to each principal public building owned by the state, a county or a city.

This sinister measure is in keeping with the constant activities of a particular church hierarchy controlled by a foreign church-state to which it owes higher allegiance than to any government of the United States. The author of the bill probably knows to which church I refer.—Culbert L. Olson.

Former Gov. Culbert L. Olson of California appeared personally before the Senate with the protest.

The Senate rejected the Bill No. 109 after the Assembly had passed it by unanimous consent. The vote was 21 to 6.

—The American Rationalist

* * *

The Reasoned View

SECULAR VS. THE PRIESTLY WAY OF LIFE

Martin A. Larson, Ph.D.

A Greek by the name of Diodorus Siculus who lived in the first century before Christ declared that Zoroaster, Zalmoxis, Minos, Moses, and Lycurgus all understood the trick of gaining authority for their laws by pretending that they had received them as direct revelations from the deity. And he declared in another passage that while the barbarians all conformed to similar opinions, the Greeks argued about everything, could agree concerning nothing, and had a great variety of schools, which held fundamentally differing opinions on all speculative questions.

Diodorus put his finger on the mainspring of Hellenic greatness. Among all other nations, priests were the rulers, and all their literature was sacerdotal. Among some of them, as with the Jews, the Egyptians, and the people of India in particular, a large group of functionaries were priests, who consumed a large

fraction of the national income, whose buildings were by far the most magnificent, and whose authority could never be questioned because it was derived directly from God. In other words, all nations, except the Greek, were priest-states, or quasi priest-states. The results of this authoritarianism were universally devastating. Inventiveness, progress, freedom, democracy, anything good for the people as such, were crushed and remained far beyond reach. The people lived in terror, subjection, ignorance, poverty, filth, sickness, hunger, misery, and hysterical madness. It was always the Will of God.

Most of the good we have in this world we have received directly or indirectly from that vigorous, freedom-loving people who inhabited the shore lines and the islands of the eastern Mediterranean beginning about 1500 B.C.; and known as the Hellenes, or the Greeks. When the Cretan or Minoan civilization declined about 1700 B.C., the Greeks developed the Mycaenean, which flourished about 1400-1100 B.C.; and then after a comparative relapse, from which it recovered about 600 B.C., they developed a great and wonderful culture which continued almost unabated for seven or eight hundred years. And what was its central characteristic? It was its secularity. They had gods and a religion, but this was with eschatology,* terror, revealed scriptures, a dominant priesthood, dependence upon the unseen, a savior-god, a last judgment, a sense of guilt, or a system of rewards and punishments after death. They believed that the only life worthy of consideration was in the here and now; that if they were to have any accomplishments, they must be their own; and that the purpose of ethics was to learn how to live together in human societies and achieve happiness, not to impress any supernatural powers.

As a result of this, the Greeks wrote thousands of books on every conceivable subject, but they have not left us one revealed or authoritarian document. They were so successful that they never seriously questioned the justice of providence. They devised almost every practical thought concerning art, logic, ethics, philosophy, and politics which has yet been formulated. It was they who laid the foundation for modern science, mathematics, and political economy. They achieved the highest development in sculpture, painting, drama, poetry, metaphysics, and architecture the world has ever known.

This they could do because of their freedom and the intense

*Doctrine of final salvation or damnation. Ed.

energy and vitality with which they were endowed, and because theirs was the secular, instead of the priestly, way of life.

We seek the one plane which stands above and even beyond the secular: the Humanist.

—From Toledo Humanist

* * *

INDUSTRY MONOPOLY GROWTH REVEALED

America's industrial giants, while screaming about "labor monopolies," are cornering a growing share of the nation's manufacturing business, according to a recent Senate study.

The study entitled "Concentration in American Industry"—was released by the Senate Antitrust and Monopoly Committee. It is based on Census Bureau figures for 1947 and 1954 and shows:

- The top four companies in the electric appliance industry controlled 50 percent of the market in 1954 compared with 36 percent in 1947.
- The top four companies in the steel works and rolling industry have gained nine percent of the market—from 45 percent to 54 percent during the same years.
- The top four companies in the paper and paperboard industry have climbed from a 15 percent control of the market to a 25 percent control.
- The 50 biggest companies chalked up a 41 percent increase in their share of the total value added by manufacturing—from 17 percent to the total value in 1947 to 23 percent in 1954.
- The 200 top corporations accounted for 37 percent of the total dollar value added by manufacturing in 1954—a seven percent jump over the 30 percent attributed to the top 200 in 1947.
- Of 60 industries each with shipments of \$1 billion or more in 1954, 12 were dominated by four or fewer concerns and the top four in these 12 industries split up between 50 and 100 percent of their markets.

Although the 756-page report presented no conclusions, the Washington Post and Times Herald labelled the concentration growth of the 200 top manufacturing corporations as 'whopping.'

Economists view the report as indicating that the growth in concentration is the most rapid in American history. They based this growth on such factors as: the postwar wave of mergers, the ability of larger companies to expand their plants from retained earnings while smaller firms have trouble borrowing capital, fed-

eral sale of war surplus to large concerns and ineffective anti-trust law enforcement.

Commenting on the statistics, Sen. Estes Kefauver (D., Tenn.) said the Senate subcommittee is "particularly concerned with the extent to which administered prices in concentrated industries may contribute to . . . the nation's . . . inflation."

The Chamber of Commerce quickly denounced the study as being based on "fallacious" data. Chamber officials admitted, however, that they had condemned the report before they had actually received a copy.

—I.U.D. Bulletin

* * *

NEWS OF P.O.A.U

An attempted "revolution against the basic American principle that no man shall be taxed to support another man's religion—or even his own," was seen by POAU Executive Director Glenn L. Archer as he commented on a widely publicized "money-certificate" school plan offered by a prominent Jesuit educator. The Rev. Virgil C. Blum, S.J., assistant professor of political science at Marquette University, is the author of the plan, published in the October issue of *The Homiletic and Pastoral Review*, condensed and reprinted in *U.S. News and World Report* (October 25) and discussed in David Lawrence's syndicated newspaper column (October 22).

"POAU," Archer declared, "welcomes Fr. Blum's challenging article because it affords an opportunity to re-examine our American tradition. By calling for a new system of educational finance involving money certificates or vouchers which would be given by the federal or state governments to parents for the education of their children, this distinguished Roman Catholic educator is in effect demanding a repudiation of Jefferson's dictum that 'to compel a man to furnish contributions of money for the propagation of opinions which he believes, is sinful and tyrannical.' Yet this Jeffersonian view was one of the philosophical bases upon which the American public school system was founded. Totally rejecting this system, which, he says, 'violates freedom of religion,' Fr. Blum insists that 'freedom of education' will come into existence in America for the first time under his plan.

Tax Certificates

"Possible solutions of the problem," Fr. Blum observes, 'are limited by the fact that 46 State constitutions, directly or by

interpretation, prohibit the use of public funds in aid of denominational institutions. In view of these prohibitions, perhaps the simplest solution to the problem is either a tax credit for parents of non-public school children or the direct subsidization of the individual child. The latter plan follows the precedent established by the Federal government in the education of veterans who served during the Korean conflict, and in the education of war orphans.' Fr. Blum would carry out this 'simplest solution' by having state or federal governments give money certificates or vouchers to parents for sending their children to the 'school of their choice.'

"This curious argument for government subsidization of church activities places heavy reliance upon the so-called precedents of government aid to orphans, persons in military service, hospital patients, convicts, inmates of asylums and others unfortunate enough to have their normal life patterns disturbed by unusual circumstances. In the name of 'freedom,' Fr. Blum proposes that ordinary citizens be made the recipients of similar paternalistic government aids! The Blum plan amounts to a 'Declaration of Dependence' upon the government for the most sacred personal commitments which citizens can make. This plan calls for a total revolution in the American way of life.

"Sober analysis of Fr. Blum's arguments reveals their logical absurdity. With equal justice, he could say: 'Parents have a right to select their children's clothes. But clothes are expensive. Therefore the government should reimburse parents for the expense of buying clothes for their children. Without tax support, the parents' freedom of choice is destroyed.' Surely, such reasoning flies in the face of common sense.

"Then, again, Fr. Blum uses the worn-out argument that parents of parochial school pupils are victims of 'double taxation'—being 'taxed' once for the public schools and again for the parochial schools. It is improper, in the first place, to speak of voluntary support of religious activities as submission to 'taxation'—unless we are to assume that parochial school parents are coerced into such support by their priests. And it is wrong, in the second place, to ignore the fact that citizens whose tax payments would be used to send children to schools operated by churches not their own—as Fr. Blum advocates—would be **real** victims of 'double taxation.' Indeed, under the American system, it would be wrong even to tax citizens for the support of their own religions, let alone the religions of others.

"Although Fr. Blum and his cohorts have been among the most vociferous critics of recent Supreme Court decisions on church-state relations, he now finds it useful to cite the Supreme Court as authority for his assertions regarding parental and individual rights. In reality, the Supreme Court has repeatedly made it clear (in the *Everson*, *McCullum* and *Zorach* decisions, particularly), that the government may not aid one religion or all religions, and that neutral public school systems open to children of all faiths are in no sense discriminatory. Fr. Blum's proposals, on the other hand, would involve a genuinely discriminatory use of public monies for sectarian purposes."

* * *

LETTERS TO THE EDITOR

Dear Editor Corson:

Notice of the Annual Meeting has been received. Thanks! To your request for suggestions for the Good of the Fellowship, I will quote from Judge Thomas L. Clarke. "The Church is an institution for service to humanity in every way that humanity needs service."

You are doing a wonderful service to humanity in promoting the HUMANIST WORLD FELLOWSHIP as you are doing. Who could do better or even as well? I am sure that I could not even if I had more adequate finances. However, I will remark that I think a religious organization might well give guidance in moral conduct to members who may be benefitted by it, and spiritual help. That is to say, to help each individual member to commit himself to spiritual honesty, mental honesty, and social honesty. Let each member understand his own responsibility for the consequences of his own conscious and unconscious motives, intentions and thinking and actions, and direct and control these by an enlightened will. These suggestions are for the good of the individual member.

The general good of all mankind is much easier to attain by such a good membership than by any other way. But education, organization, planning and work for the general good of mankind is necessary.

We must check the progress of the enemies of mankind (U. S. Money Power and Vatican) before it is too late and much education and organization is necessary for that. I believe in and support General Herbert C. Holdridge and Glenn Archer in their efforts to prevent the Roman Catholic Church from gaining

Political Power in this country. We must find a way to present the truth about the Church-State controversy to the lay members of the Roman Catholic Church.

I believe that many people join churches for social purposes rather than religious convictions and they adopt the religion that is preached into them and are so filled with church ideas and notions that they will not consider humanist ideas and notions until a crisis is upon them. Then they are in no mental condition to consider anything rationally. So naturally our progress must be slow but with Truth and reality on our side we can win and we will win even if the odds are greatly against us.

Cotati, Calif.

—Albert Hargrave

Gentlemen:

Enclosed find my check for \$2.00 for which continue my subscription for two years. Also send me a copy of the article "The A B C of Religious Humanism" for which I enclose an additional ten cents.

I have enjoyed my subscription to the Digest very much. Articles of the type written by Dr. Scott are those which I enjoy most. Philosophy is a hobby of mine and I would very much like to see a series of articles by outstanding men in this field describing their philosophies of religion and their version of religious humanism.

Little Rock, Ark.

—Robert M. Field

Dear Friends:

We received the fifteen copies of the A B C of Religious Humanism, together with the sample copy of the DIGEST. I am intensely interested, not alone in your Digest, but also in your movement, and your particular approach or interpretation of Humanism. Your whole program strikes a responsive chord in my mind. Several years ago, when a man in Los Angeles was connected with the work, I had contact and considerable interest, but for reasons which need not be discussed I lost interest and severed connections. But now, because of your personnel and approach, I am again ready to serve in promotional activities and would be willing to attempt the formation of a BLUE-WATER CHAPTER of the Humanist World Fellowship in Port Huron and environs where we live. For several years I have had promotional material organized for such an effort. Maybe the time has come for me to put it into print and use.

Inasmuch as my former correspondence was entirely with the Los Angeles Humanist, maybe I had better briefly introduce myself. Undoubtedly, Dr. Harold Scott could introduce me better as we have known each other for many years—becoming acquainted when he was pastor in Flint, Mich. I have been connected with liberal religious movements for the last 25 years. Previous to that time I was an orthodox minister for 16 years, serving in Michigan, Ohio, West Virginia, Pennsylvania and Missouri. I have been affiliated with the Unitarian Church since 1934, but my ministerial credentials are still held in a New Thought Church called the Church of Divine Metaphysics, with headquarters at Indianapolis, Ind. They are indeed liberal but there is too much juggling with ancient terminology in its activities. In September last year we organized a little group but still there is too much "play-acting" with ancient forms and customs to suit me. Leadership got them started off on what I believe to be "the wrong foot," and I am positive that it cannot survive. I would like to promote a Humanist Chapter in Brown City, Michigan, as a means of developing material which we have found. Enclosed is a copy of matter which I propose to print in a 4x8 inch folder, if and when I begin the effort. I also have a manuscript ready for the printing of a small pamphlet to use in promotional work. I don't have an extra copy of it at the moment but will send you one later.

I note on the back of your Digest that you are incorporated as a religious organization, with the right to ordain ministers. This being true, I would much prefer to have my ministerial credentials from the HUMANIST WORLD FELLOWSHIP. The psychology of the thing would be much better. Of course, if and when we organize the BLUEWATER HUMANIST CHAPTER in Michigan, we will have all the rights and privileges of religious organizations ourselves.

Back to introducing ourself. Perhaps we had better state that besides owning and operating a Food Market and Locker Plant in Brown City, I am now and have been serving in the capacity of a City Justice for the City of Brown City and also Sanilac County for the past five years, and have just been elected for four years more. My oldest son has charge of the business.

I might also state that I have manuscript ready for the printing of a small book to be entitled "The Quest of a Doubting Thomas." As soon as I can find time for last-minute corrections and revisions I will have it put in print.

Don't you make provision for the membership of wives for

the payment of an additional dollar like the AHA does? I would like my wife's name on the membership rolls. Her name is Duelda A.

Most cordially yours,
(Signed) Thomas L. Clarke

P. S.—The distinctive feature of your movement which commands my loyalty and cooperation is the all-inclusive aspects of it, as expressed on the front cover of the DIGEST under the heading: "The Ideal of Humanism." The Humanist World Fellowship appears not to be too sectarian and dogmatic, and also not too exclusive. Its appeal is to the man of the street as well as the eggheads.

Editor's Note:

Since receiving this first letter from Judge Clarke, several other letters have been received, resulting in the Judge forming the Blue Water Chapter of the Humanist World Fellowship. He has worked out the pamphlet which has been titled "Introducing the Humanist World Fellowship" and is the most outstanding piece of literature, we believe, yet produced by a Humanist organization. In addition, Judge Clarke and his wife have become members and he has been ordained as a minister of the Humanist World Fellowship, which gives him added value in his work of leadership of the Blue Water Chapter.

For those people in Michigan who desire to form a Chapter or get better acquainted with the aim and objectives of the Humanist World Fellowship, suggest you contact Judge Thomas L. Clarke, c/o The Bluewater Chapter, 4430 W. Main Street, Brown City, Mich.

People in other areas, please write to the headquarters of the Humanist World Fellowship, 1011 Heinz Avenue, Berkeley 10, Calif., and ask for the Judge Clarke pamphlet, "Introducing the Humanist World Fellowship."

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Lesson in Theology

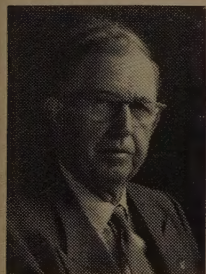
Mystics and Revelators claim to receive information from God that is superior to ordinary knowledge. They claim this information is ineffable and indescribable. Then they write many books and make many speeches describing the indescribable.

* * *

Humanity wants help, the help of strong, sensible, unselfish men.—Elbert Hubbard.

EDITORIAL

The development of intercontinental missiles and Sputnik indicate the time has come to pull upon the lines and say "Whoa," which in horse language means "Stop" the national development of implements of war and remold these national efforts of all nations and then direct them through the United Nations in order



E. O. CORSON

that we may develop a system of International Law and Order that excludes war and develops an international form of democratic cooperation that fills empty minds as well as stomachs. To do this job national sovereignties of all nations will have to be made subordinate to United Nations organization in international affairs and internally as related to the development of war materials and military forces. No nation or group of nations shall have a veto power as such.

A concurrent problem of peace is that the great population stresses that have been developing since the dawn of history are now becoming real. A scientist at the recent Western meeting of F.A.S. estimated that there would be nine billion people on the earth to feed in 2050. Other scientists have estimated that one billion people is all the earth can comfortably support. Somewhere between these figures there must be a happy medium.

Something certainly can be done to help feed the three out of four of the people of the world who are said to go to bed hungry each night. In the extracts of Golda Meir's recent speech before the U.N., as presented herein, gives a good outline of the road toward peace. World War II made this a difficult job but Walter Packard and his work in Greece and Dr. Lowdermilk, in his work in Israel, have builded everlasting memorials as to what can be done in the development of new lands out of old.

The religions and political taboos on the limiting of population to what the lands of the world can support, make it a must that these groups be requested to alter their ideals to best fit the interests of the good and welfare of all the people on this earth if man is to have more than standing room only as a space on which to exist.

The final alternative to these minimum earthly requirements as a foundation for peace and order is that some confused or mad man may get hold of the nuclear implements of death

and start using them. The probable results,—one-half or all of mankind destroyed. Which way will it be,—a united world order and the road to peace or each nation for itself with nuclear extermination the likely end product.

* * *

SSRS NEWSLETTER

The following appeal was signed by 2,000 American Scientists and addressed, in June, 1957, to the Governments and people of the world:

We, the American scientists whose names are signed below, urge that an international agreement to stop the testing of nuclear bombs be made now.

Each nuclear bomb test spreads an added burden of radioactive elements over every part of the world. Each added amount of radiation causes damage to the health of human beings all over the world and causes damage to the pool of human germ plasm such as to lead to an increase in the number of seriously defective children that will be born in future generations.

So long as these weapons are in the hands of only three Powers an agreement for their control is feasible. If testing continues, and the possession of these weapons spreads to additional governments, the danger of outbreak of a cataclysmic nuclear war through the reckless action of some irresponsible national leader will be greatly increased.

An international agreement to stop the testing of nuclear bombs now could serve as a first step toward a more general disarmament and the ultimate effective abolition of nuclear weapons, averting the possibility of a nuclear war that would be a catastrophe to all humanity.

We have, in common with our fellow-men, a deep concern for the welfare of all human beings. As scientists we have knowledge of the dangers involved and therefore a special responsibility to make those dangers known. We deem it imperative that immediate action be taken to effect an international agreement to stop the testing of all nuclear weapons.

(The 2,000 signatories include Linus Pauling, H. J. Muller, Joseph Erlanger, Edward U. Condon, L. H. Snyder and W. H. Zachariasen.)

* * *

“Nothing so soon destroys freedom as cowardly and servile acquiescence. Men will never have any more liberty than they demand and are ready to fight to take and preserve.”

—Clarence Darrow

THE MEMBERSHIP ROLL CALL

Like most liberal publications, HWD depends on its readers for its support. There are no profits—and no “angels” other than its readers. Your subscription, with an extra contribution, helps this important work along.

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

A worthy Christmas gift to your friends is a subscription to the Humanist World Digest. Upon your request we will be delighted to send appropriate notice of the gift. It will continue as a reminder of your Holiday Greetings.

SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest for years at \$1 per year.

(Add gift subscriptions on separate sheet)

Membership Form (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check () \$5 regular () \$10 Contributing

One () \$25 Sustaining () \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME

ADDRESS

(Please Type or Print)

Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 10, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.